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INTERNATIONAL BIBLE STUDY.

September 3, 1882.—*Mark* IX. 2—13.

For comment see last *Guardian*.

September 10, 1882.——*Mark* IX. 14-32.,

"And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them." 14. It is added that as soon as the people saw him they were greatly amazed, and running to him saluted him. Why this great amazement? Did some of the glory of the transfiguration still linger about his person, as the face of Moses shone on his descent from the mount? We cannot say. Perhaps they had entertained some doubts of his reappearance; perhaps it was the opportuneness of his return, just when the disciples had failed to cast out the evil spirit. The scribes had siezed the golden opportunity for which they had been so long waiting, a failure of some kind on the part of Christ or his disciples, and were taunting the latter with the inefficacy of the name of Christ which they had been vainly using for the relief of the demoniac. We can imagine them saying, We knew from the beginning that this thing would not go on very long, and now it has come to an end. Your Jesus has left you in the lurch and gone off nobody knows where, and your reliance upon the efficacy of his name is found to be misplaced. Just as the priests of Baal could do nothing on Mt. Carmel, so God discards you and your cause. —But Christ appears, just as the argument waxes warm, and all flock to him. The father of the poor, afflicted boy tells how he is mastered by a spirit that not only deprives him of the use of speech, but fearfully convulses him, brings him into continual peril, and preys upon his life. He says, "I spake to thy disciples that they should cast him out, and they could not." He had heard of Jesus and his disciples, and of the wonderful works of healing wrought by them, and had come with buoyant hopes. But alas! they had failed to heal him.

"O faithless generation, exclaimed Jesus, how long shall I be with you? how long shall I suffer you? bring him unto me." He does not directly address his disciples, but the reproach is evidently designed for them. Their faith had failed them. We may suppose that they were somewhat troubled by the fact that Jesus had chosen three of the apostles and taken them away with him, without giving the remainder intimation of the purpose or limit of his excursion. Probably, a feeling of discontent or evil surmising had sprung up in some breast and been communicated to the rest. But any such feeling as this obscures the spiritual perception, and baffles the faith. In this state of mind, they attempted to perform the miracle, and failed, as a matter of course. The undoubting assurance is necessary that our prayer for some special manifestation of the divine power may be answered. One object that was ever before Christ throughout his ministry, was to prepare his disciples for his own removal, and he eagerly watched for the tokens of their developing faith which would release him from the necessity of continuing with him. How long shall I be with you? How long will it be necessary for me to continue with you, before you shall learn to confide in me, and be prepared to vindicate my name before the ungodly? After three years spent in your companionship, I cannot withdraw for a little space without the failure of your faith.

They bring the afflicted youth to Jesus. But the evil spirit resisted this design. The adversary has no pleasure that any one should make his way to Jesus, and puts forth all his power at the critical moment when the sinner seeks the Saviour. This affords Christ the opportunity of better demonstrating his power over the Mighty One of this world. In answer to the question of Jesus, the father tells how long the youth has been thus domineered and tormented It was a wonder that he had not lost his life, for he had been often cast into the fire and into the water. These possessed persons were exceptional in the community; but how many there are in modern society who are led captive by the Evil One in a more hopeless way than this, being betrayed by the love of drink or opium or gambling or betting or sensuality or money into fearful perils. The poor father closes with these pathetic words: "If thou canst do any thing, have compassion on us and help us.' He loved the boy and identified himself with him. And perhaps there was a fond mother, in a distant home, counting the hours till the return of those who had gone on this pilgrimage to the man of Nazareth.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth. The question is not, What can I do? The question is, What can you believe? Omnipotence waits on faith. Here was a word for the half-believing disciples.

The father cried out with tears, Lord, I believe; help thou mine unbelief. How true to nature. How the heart of the father flings itself into this prayer. Jesus does help his unbelief and ours too by commanding the foul spirit to quit forever the tormented one. The youth seemed to be left dead on the field of battle; it almost seemed that the adversary had after all come off conqueror. But Jesus took the young man by the hand and he arose.

When at length Jesus and his disciples were by themselves in the house, they asked him why it was they had failed to cast out the spirit. He said: This kind can come forth by nothing but by prayer and fasting. In another Gospel we have, Because of your unbelief, Prayer and fasting, i. e. protracted attention to the objects of faith, protracted meditation on the word, bringing us under the ascendency of faith.

Passing through Galilee again, he avoided publicity as much as possible, and sought to get the attention of his disciples directed to the ignominious and bitter death that awaited him.

WEEKLY REVIEW.

—Etiquette is bondage. When people are expected to conduct themselves in strict conformity with a minute fashionable ritual, the natural feelings are 'cabined cribbed, confined,' and the guests are consciously shackled and thwarted, and every attempt to feel at home is made in the face of tremendous odds. Thus it often is at an elaborate dinner-party where a strict ceremonial is observed, and the atmosphere becomes Arctic in its frigidity without the aid of *punkahs*. What a feeling of relief when the guests step at last into their carriages and throw themselves into free and easy attitudes. Well, is it not often so in our churches? Is there not a law of etiquette that takes possession of a man as he crosses the threshold of a church, and just as in some places of assembly the attendant asks you to resign your hat, cape, umbrella, shawl &c., so here you quietly surrender your sense of freedom, your natural feelings, your power of speech, and consent to regulate your looks and movements by a certain Draconic code whose penalties for every possible infraction hang like a thunderbolt over the individual that desires to feel at home. Can this sort of atmosphere be the best in which to develope piety, and fill the heart with burning love? Surely not. And let it be observed that ceremony is naturally unpalatable to men; to become in any degree accustomed to it they have to go through a severer ordeal than it is required in learning to smoke tobacco. Men and wemen feel out of their element, as fish out of water, and get back into their own proper element with unspeakable gusto. Is it any wonder then that the great majority of men give these churches of ours a wide berth? In some Christian cities five per cent. of the population attend the churches, we are told. This then is what we accomplish by building fine church edifices and consecrating or dedicating them to the worship of the Most High God. "Mine house shall be called a house of prayer for all people," saith the Lord, but we take good care to rear a wall of ceremony and etiquette and conventional stiffness that effectually bars the entrance of 'all people.'

—The above thoughts have suggested themselves to us as we have read in the *War Cry* notices of the "Free and Easy" meetings of the Salvationists. Dean Close is awfully shocked at the idea of a religious meeting that is free and easy, where every body feels at home, and where it is not an impardonable sin when one's mouth is filled with

laughter because the Lord is turning the captivity of Zion. Of course there is danger of abuse in all this. When men suddenly are freed from undue restraint, there is danger of undue licence. But we believe that the God of all grace is glad to have men recognize his graciousness, even while they yet imperfectly recognize his majesty. The basis of all true fellowship is confidence, and men only reach the school of Christ by the recognition of his kindness and condescension A father selects for his little ones such toys as are likely to make them glad; and when he hears their merry laughter or vociferous shouts, he congratulates himself on his success, and does not think it necessary to reprove them. Nothing would disgust him more than for his children to collapse into demure and ceremonious gravity every time they became aware of his presence. And we cannot think that it is the mind of our heavenly Father that we should be stiff and solemn and ceremonious in our approaches to him. Where the Spirit of the Lord is there is liberty.

—With reference to some comments on Rom. vii. 12-25, we remark that the object of the Apostle is to show what the law can do and what it cannot do. It can show us God's will concerning us, but it can give us no power to fulfil that will. But this is the one thing wanted. We all of us know more than we do, and to increase our knowledge without imparting any ability, is to make us supremely miserable with the consciousness of being mastered by sin. But what the law could not *do*, in that it was weak through the flesh, (our sin-ruled nature,) the Spirit of life victoriously accomplishes. The answer to the question, Who shall deliver me from the body of this death? (vii. 24) is found in viii. 2: The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. The Spirit has no place in Rom. vii. 7-25. The question relates to sanctification rather than to justification; and too many Christians who know the efficacy of the blood in procuring their forgiveness, make themselves exceedingly unhappy and very unfruitful, by trying to get from the law, the principle of authority, what can only be brought to them by the love-laden Spirit. It is unfortunate that the chapter-division should come in to make the apostle's argument obscure. It would be well if, in the epistles, there were no chapters, only paragraphs.

—The *Bombay Gazette* calls for a body of Commissioners with special powers, to open out some broader roads in the more crowded part of the town. This matter should be no longer postponed. It is as necessary from a sanitary as from a commercial point of view. Our contemporary does not see why the American plan of moving buildings without taking them down, should not be introduced.

—There was a largely-attended and very pleasent tea-meeting of Native Christians in the Am. Mission Chapel last Friday evening, an expression (we suppose) of the gladness with which the Christians of that Mission received Mr. Tukaram Nathoji as their ordained pastor. A poetical piece composed for the occasion was sung, and a number of interesting and suggestive addresses were made.

—By the lately taken census it is ascertained that there are in Bombay 4084 persons who were born in the United Kingdom. But Britain has a good many sons and daughters not actually born on her own soil, and it is supposed that the total European population of Bombay is 10,000. Out of the 4084 autochthonous persons only 649 are females, an anomaly to be regretted for obvious reasons. The percentage of married persons in civil life among Anglo-Indians must be as low as it is in military life. The Census also gives us the denominational standing of these 4084. We hear a great deal of the prevalence of infidelity, and are sometimes told that with the exception of an inconsiderable minority, Englishmen have cast away a religious profession, as a worn-out garment. The Census singularly fails to support such an idea. The people have written themselves down as belonging to religious denominations, with trifling exceptions. The Church of England portion is 2080, about one half of the whole; Roman Catholics, 683; Presbyterians, 521; Methodists 200; Baptists, 49; the rest come under the head of Lutheran, 14, Greek, 1, Syrian, 11, congregationales, 9, unspecified Protestants or Christians, Other sects, Universalists, Unitarians, 7, Dissenters, and then we have Agnostics, Atheists and Deists. The numbers of these last are respectively *four*, *four* and *two*. It may be said that some have not the courage of their opinions, and do not care to be reported sceptics though they really are. Well, the opinions of such are not of much account. The tables show plainly that while there are those who like to make people stare by occasionally giving expression to sceptical ideas, the number of those who care to be known as having finally broken with Christianity is infinitesimally small. And there is no reason to suppose that the people who come out to India are more religiously disposed than those who remain at home.

—How many of the above-reported 4084 are true Christians? Ah this is a very different question, and one quite beyond the ability of the census-takers to ascertain. We have as yet no table of the number of those who have sounded the depths of their own sinfulness, and laid hold upon the grace of God in Christ Jesus for pardon and purity. A day is coming when we shall have this information frnm the most authentic source. We may at present safely conclude that they whose names are in the Lamb's book of life, may find their characters if not their names indicated in the Gospel.

—There is always a good deal of violence and oppression and cruelty going on in the world, though considerably less perhaps than at some former periods of the world's history. Amelioration has accompanied civilization to a considerable extent; but civilization has on the other hand supplied the masses with temptations to drink far beyond what was formerly the case. We have relegated African slavery and Russian serfdom to the past. We have not reached the time when nations shall learn war no more. At the time of the great World-Exhibition of 1851 many were ready to think that we were entering on a period of universal peace; and the *Bombay Guardian*, then just started, was thought by the *Friend of India* to have pronounced its own doom by declaring that the Exhibition had no such significance. Well, we are still at war, in the latter part of 1882. War is an intensification of the normal suffering of humanity; to

"Cry havoc and let loose the dogs of war"

are one and the same thing. War is a sort of congestion in the body politic; many evils flow together and come to a head. When we think, however, of the Opium traffic, we ask ourselves if England is not waging a perpetual war with China, compelling her to receive that which is such a curse to the people of that country. This wholesale poisoning goes on day after day, year after year. The fact that China, baffled in her attempts to resist the introduction of foreign opium, should tolerate the home growth of the drug, as a means of combating her English oppressors, is not surprising. A ray of hope at last appears in the uprising of a right sentiment in the minds of the English public. There are many indications that this is telling.

—Another disguised war waged by England, is upon her own subjects, by the licensing of grog-shops by myriads all over the United Kingdom. The *Times* has lately been drawing attention to the co-operation of the Established Church with the Government. Canon Wilberforce led the way by a letter in which he pointed out that a large number of public-houses are built upon Church land. The Bishop of London, on his way from his house in St. James's-square to his palace at Fulham, passes more than 100 public-houses built on land belonging to the Church. Nor is this the worst; for when the lease of a public-house in the possession of the Church Commissioners falls in, it is valued by a professional gentleman employed on property of this kind, to know if its rental can be increased.

The *Times* adds:

"'Lead us not into temptation' is the daily prayer of these functionaries (the spiritual rulers of the Church) for themselves and for other people. Their practical counsel upon it is to multiply the sources of temptation to which their fellow-countrymen are exposed. The yearly turnover of the Royal Oak is stated to be not less than £10,000. The Church has a vested interest in this enormous outlay. The beer consumed on the premises, the glasses of gin sold over the counter, all go to the indirect improvement of the property. The publican is thus erected into a sort of Church agent. The more roaring trade he can push, the better for the Church and for himself.

"But the money is polluted, and no after use of it can free it from the original taint. And though the working-man may receive back some portion of it in spiritual guidance, and may be taught the virtue of temperance, and the folly and sin of indulging in strong drinks, with the advance of education his power of discernment will increase, and he will begin to find out some disagreement between Church profession and Church practice."

We thus see what mighty forces, what vested interests are arrayed against the Temperance reformation. The saddest thing is that the Church should be engaged in courses that must effectually hinder the prevalency of her prayers. Of what avail the most beautiful prayers and the most faultless liturgy so long as there is this fellowship with Belial.

—Mrs. Hannah Hall and Mr. James Cotton, of the Society of Friends, visiting Bombay on their way to Tasmania, have been present at several meetings during the last week, and have spoken with great unction and spiritual power. There is a certain musical cadence in the speech of Mrs. H. that will have seemed strange to many; but it is possible that in the prophesyings of the early Christians there was some thing of a

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chaunting tone. The song of Hannah, (1 Sam. ii) and the spontaneous anthems of Mary and Zechariah, give us some idea of what was understood by prophesying. These Friends are expecting to leave by the Australian steamer at the end of next week. Meanwhile they pay a flying visit to the Friends' Mission at Hoshungabad and Sohagpore, and it is expected that Mrs. Hall will speak on Thursday evening next, at the Grant Road Church, at 7-30.

—THERE was an interesting and successful tea-meeting at the Temperance Coffee-House last Monday. There was delightful music and a number of hearty addresses, and social intercourse, with cakes *et cetera*, and many felt the presence of the Master of assemblies. What we want now, perhaps, is some entertainment in which the very poor may feel themselves at home and get a social lift at the very time that they hear the invitations of the Gospel.

—"JUDGMENT must begin at the house of God." In the day of visitation for national iniquities, (probably not distant) we suppose that judgment will begin with those nations that have been most distinguished by the knowledge of the truth. A city that is set on a hill cannot be hid; what is unsightly is as conpicuous as what is comely. Sir J. Pope Hennessey, Governor of Hongkong, is now in England, and is there declaring from the house-top some things that some would like to have buried in whispers. An address of his we find thus reported:

The chief points which he dwelt upon were, first, the character of the Chinese women; they are, in his opinion, extraordinarily refined and delicate women, virtuous and home loving. Conceive then, he said, the horror which they feel at being forcibly subjected to such a system. The horror is augmented in certain instances in which a printed paper is given to the women in Chinese and English to the following effect: "This woman is licensed to have intercourse with Europeans, only." Then follows the name of the Queen of England, a lady whom all the world knows to be a high example of domestic purity, but whose name does not and cannot convey such an impression to these poor Chinese slaves. To be degraded for the base use of *Europeans only* increases the bitterness of this slavery, seeing that the European conquerors who treat them thus are regarded with the deepest hatred and loathing by these women. Sir J. Pope Hennessey spoke in a very striking manner of the larger aspect of the question of the relations of England and China, and of the political dangers our Government is creating in thus forcing upon a subjected people a system which they, men and women, alike abhor.

Will not God visit for these things? Yes, and He will probably do it by raising up a higher standard of morality and purity, than that which our law-makers have had before them, causing these things to be seen in something like their true odiousness. Many are trying to strengthen the hands of the vicious and the vile, by assuring them that the idea of a judgment day is a myth; but to those who follow the Spirit of Truth, there are even now many indications that that day is approaching.

—AN English clergyman, in the *Record*, recommends that in the Revised Old Testament numbers should be expressed in Arabic figures instead of words, economizing space. This plan was followed in the last edition of the Marathi Bible.

—WE ragret to announce the departure of Colonel Van Heythuysen, whose health has been failing of late. He is one of the few who witness for the Lord and for evangelical truth in the higher circles, at the same time that they seek to advance the interests of the Redeemer's kingdom among all classes, according to opportunity. May it please the Master to raise up others to take the place of such. If restored in health Col. Van H. may return to India for a season.

—THE Turks and Greeks have come into collision on the frontiers of Thessaly, and there is no telling whereto these hostilities may grow.—In Egypt Sir Garnet Wolseley has been having signal success, and it looks now as though the war might be brought to an early termination. It will not do to shout, though, till we get out of the wood. We hear nothing more of the Turkish Contingent.

—THE Rev. Jani Ali, of the Ch. Miss. Soc. left yesterday for England, after having been five years connected with the Society's Mission in Bombay. Mr. Ali was educated in Cambridge.

NOTICES OF BOOKS AND REPORTS.

"HELP to Prayer and Meditation, for those who are enquiring about Christianity." This is published at the Oxford Mission Press, Calcutta. The different sections of this litlte manual are headed thus: Longing for Truth and Holiness; Light out of darkness; the Character of a seeker after God; God to be seen in his creatures; The Soul's Progress; God is to be known through Nature and Conscience; Aspirations after divine Rest; Responsibility; the Love of Heavenly Wisdom; the Guidance of God; Thoughts about God's Providence; a prayer to pray better; a Meditation in times of Depression; for guidance into the true Religion; for Courage to follow the Truth; the Wise Choice. This booklet consists chiefly of extracts, some from Scripture, some from other sources. We have not found in it the name of the Lord Jesus Christ. We have the impression that it is best to direct the enquirer at once to Him who is the Way, the Truth and the Life. This is Part I. Others will follow.

"LIFE of Jesus Christ." Marathi. By Rev. Baba Padamanji. Parts V. and VI. bringing us to the close of John viii.

The Bombay Guardian.

SATURDAY, SEPTEMBER 2, 1882.

JOYOUS WORSHIP.

FOR the better part of three thousand years the collection of Psalms generally designated the Psalms of David, have been to the people of God a kind of theological school in which they have learned how to worship God. Among all Christians the Psalms themselves are largely used in singing the praises of God; among some it is not thought proper to sing anything else. The early Christians used them much; they not only praised God, but admonished one another in psalms and hymns and spiritual songs. The Psalms are not always laudations of God; they contain the record of many and varied experiences, and often the trials and temptations of the psalmists are pourtrayed with terrible distinctness. But the strain always goes out in triumph; sooner or later the minor is modulated to the major key. A large part of the psalms may be called Hallelujah psalms. The word Hallelujah is the Hebrew for Praise ye the Lord, and the English reader knows how often this expression occurs. We are under the impression that while we profess to look to the Psalms for instruction in the worship of God, much of this instruction is singularly neglected by us, even by those who think it wrong to use any thing besides inspired psalmody in the praise of the Most High. If we consider the psalms with an unprejudiced disposition, we shall find that they expect us (to use a mild term) to praise God with a good deal of joyousness. It appears to us that there is something of an anomaly, when a congregation stands up to sing in solemn tones, in grave and long-drawn measures, and with looks that seem to assure heaven that the parties have a holy horror of all mirthfulness, psalms that bid us serve the Lord with gladness, tell forth his glory with mirth, and make a joyful sound as we draw near. Some of our Scotch friends still think it their duty to protest against the use of instrumental music in public worship, at the same time that they sing psalms fervently commending the use of such. But the point we are specially noting is this, that in almost all our churches the worship is characterized by solemnity and severe sobriety rather than by cheerfulness and gladness. Yet when we turn to that which is commonly recognized as a divine manual of worship, we find no type more prominently commended or persistently urged, than that of cheerfulness, gladness, festiveness, exultingness. Let us look at some of these hallelujah psalms, for instance the last ones in the collection.

"Praise ye the Lord. Sing unto the Lord a new song and his praise in the congregation of saints. Let Israel rejoice in him that made him; let the children of Zion be joyful in their King. Let them praise his name in the dance; let them sing praise unto him with the timbrel and harp. Ps. cxlix.

"Praise him with the sound of the trempet; praise him with the psaltery and harp." cl.

"Let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." xcv.

"Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise." xcviii.

"Make a joyful noise unto the Lord, all ye lands; serve the Lord with gladness: come before his presence with singing." c.

One of the most frequently-recurring injunctions is to make a *joyful noise* before the Lord; and it is plainly intimated that we may avail ourselves of the sounds of cheerful instruments to produce this joyful noise, expressive of gladness of heart. And we find the apostle James saying, Is any merry? let him sing psalms. The extracts we have given may suffice to show that in the days of the psalmists, worshippers of God thought it betrayed no lack of reverence, to be joyful in praising God.

Certain things are implied in these exhortations to cheerfulness and gladness and exuberance of spirits, in connection with the praise of God. It is implied that the worshippers have assurance of faith; they *know* that God has forgiven them their sins and that God is their Father in heaven, and that there is divine help secured to them so that they may get the victory over temptation

and be kept by the power of God unto salvation. For what right has an awakened sinner, who has not attained the realization of forgiveness and acceptance, to rejoice before God? There is no fitness in joyous and exulting worship, unless we have passed from death unto life and know it. Just in the measure that a man is convicted of sin and discovers its heinousness, he will be filled with horror at the idea of being banished from the presence of the glory of God; nor has he any right to rejoice while there is any uncertainty as regards his salvation. These hallelujah psalms then carry with them a very blessed and a very advanced theology; and the reason why there is so little joyousness of praise among us, is because there is so little of this assurance of faith.

In the last thirty years a change has been passing over the churches with reference to these matters, and the extent to which the Sankey collection of songs and solos has been adopted in the churches is one indication of the nature and extent of that change. Still, the line drawn in most of our churches within which the joyous feeling may be allowed to reveal itself, is considerably short of that which is drawn in the Psalms. We have not yet shaken off the incubus of the idea that conviction is religion. This idea has had a terrible ascendency, and at one time the principal evidence that a man was in a fair way of being saved, was found in his expressions of self-condemnation. It is in one sense a good sign when a sick man knows that he is sick, for he is likely to send for a physician; and it is a good sign when a sinner has come to know his sins, for we may expect him to look to the Saviour and be healed. But for a long time Christians were in the habit of making an idol of their convictions and resting there, instead of recognizing that conviction is not salvation, but only a preparation for it. It is not the Bible conception of the matter, that we should be kept all through our days on earth at the gateway of religion, neither in nor out, exposed to the assaults of the Prince of this world without the shelter afforded by God's house of mercy. Thank God that this human notion of religion is giving way to the divine conception, which bids the believer be joyful in the Lord always.

REMINISCENCES. CLXXXVIII.

Extracts from Diary. Bombay, 1848.

December 17th. Rev. 2, 26. "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." What a magnificent promise. He transfers to us the privelege conferred on himself in the 2nd Psalm. The glory which thou gavest me I have given them, namely, the glory of conquering the world. What is this rod of iron he will put into our hands, but the manifestation of his own power? By this means to shatter all the power of the adversary, Satan, and bring the nations within the protecting walls of Jerusalem.—To whom is this power? To him that overcometh will I give the power to overcome. There are two battles; the first private, with unbelief and sloth and sense and all our individual enemies; the other the great battle of the Lord God Almighty.—How absolute the power here spoken of. As the nations are represented as nothing and less than nothing before God, so here before the Christian. And this is as it should be. For the whole tenor of the Word of God is that his triumphing power is to be exercised through Christians. Even as I received of my Father. The words that thou gavest me I have given them. How many precious promises are made to the Son, but the Son transfers them all to us.

3, 9. Behold I will make them to come and worship before thy feet, and to know that I have loved thee. He will make them to know it, the ungodly carnal world. This must be by external manifestations. By this shall all men know that ye are my disciples, if ye have love one to another, and if ye bring forth much fruit. Jesus Christ has given me many amazing proofs of his love in private; he will give them me in public. He will confess me before men. He will not be ashamed to be called my God. As the first were received by faith, so shall the second be. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. It is said the saints of the most High shall take and possess for ever the greatness of the kingdom under the whole heaven. —Fear not. To fear, to doubt, to be deficient in faith, is to give the lie to the Saviour and declare it to be not the Father's good pleasure. We need to have this faith; that God is willing, ready, glad to give us the kingdom.—If we take not the kingdom it is because we fear, as did the Israelites upon the return of the spies.— They took not the kingdom for 40 years because of unbelieving fear. I want to take hold of this truth with all my heart, namely that God is waiting to give us the kingdom, and will do it as soon as we proceed to take it by faith.—By doubting God's readiness to give us the kingdom, we make God worse even than the unjust judge in Luke 18: 4.—God will avenge his own speedily; he will not be like such a judge, deferring justice from day to day. But like a just judge who lends his ear immediately to the suit of the poor widow, and renders her justice promptly and with zeal, such is God. Therefore if there is any delay, it is not interposed by him, but by ourselves. Our want of faith blocks his way.

Dec. 18. To-day a man asked me about the Government of the country, whether there was any king, and if so, who he was. Nothing puzzles the common poople more than to understand how they are governed.—One man declared that these books were published by the Government for gratuitous distribution, and that I was swindling the public by selling them.—Another man came and falling down at my feet, worshipped. I inveighed against the idolatrous propensities of the people with such vehemence and indignation that all seemed to stand aghast.—Another troubled me long with questions about the generation of Christ. —I wait for his appearing. I go forth every morning expecting to see a signal display of his power.—None among this people seem to be ashamed to steal, to cheat or to lie.

Luke 1. 45. And blessed is she that believed; for there shall be a performance of the things told her from the Lord. So it appears that Jesus Christ did not come into this world otherwise than by faith. It was by faith in the word of God that his mother bore him. If she had not believed there would not have been a performance. And the second advent of Christ in his body the church, will be in like manner. When the Son of man cometh, that is is coming, is standing in attitude to come, shall he find faith in the earth? It depends on that. Oh that I may exercise sufficient faith to give him by me an abundant entrance into the world. Come Lord Jesus, come quickly. I have faith.— Hasten Oh Lord to this gate which is open in my heart. Come let us sup together. We have supped together.—Let us labor together, let us suffer together. How criminal to rob thee of all that Calvary obtained for thee, the joy of saving the world, even this present generation.

Dec. 19.—John 10. 37. But if I do not the works of my Father, believe me not. Here Christ rests their obligation to believe upon the displays of divine power that accompanied him. His character was perfectly holy, the moral proof of his mission was immense; yet he referred to the miracles wrought by him as the paramount proof. He knew what was in man. The proof of a holy life is mighty; it will have some weight with all, though more with some than with others; but as long as men are what they are, miracles will be the more powerful evidence. And if we do not the works of our Father, the heathen will not believe. In this way, God will give them faith.—Christ is revealed from faith to faith. The faith of his ministers must precede the faith of the world. May Christ dwell in my heart by faith, and come speedily by this route into the heart of this heathen city. Greater works than I do shall the believer do, because I go to my Father. Is Christ in heaven, is he at God's right hand? then let us be doing those greater works. Until Christ re-enters the tomb, so long will this promise be valid and worthy of all acceptation.

Can it be the Father's good pleasure that a mission should be established 40 years in a heathen land, without bringing forth fruit? It will soon be 40 years since this mission was established, and there are 6 members of the church, not one of them a Hindoo. How long shall I be with you, how long shall I suffer you, is the language of Christ. Our want of faith hinders people from believing on him. Christians are like reservoirs with an outlet at the top, which require to be filled before they can send out the streams of life. In this way travels the grace of God. It comes to a soul, and flows flows flows into it, until it has filled it, then it overflows and goes to another soul, and little by little fills that, overflows and goes on to another. Sometimes indeed when it overflows it reaches a great many souls at once as in the day of Pentecost, but there must always be one full and overflowing reservoir. For 40 years the utterance of God from heaven has been thus to us "it is your Father's good pleasure to give you the kingdom. Let me henceforth believe this word and show my faith by my works.—Whether we are to have miracles or not, it is certain that we have the promise of boundless power, sufficient to give us the kingdom. But is not the reason why we shrink back from miracles this, that they involve such an immense exercise of power. This unbelieving generation of Christians has not real faith in the power of God to be thus grandly exerted for them. Their notions are cramped and contracted. They are expecting the world to be somehow or other saved without the grander and simpler displays of divine power.

Psalm 68. 35. The God of Israel is he that giveth strength and power unto his people. Well may the Psalmist respond to this great truth, with Blessed be God. This is a precious characterization of our God. He alone of all Gods, is able to give strength unto his people. This is the God we find in the Bible from one end to the other, delighting to manifest his divine power in their behalf. God has infinite strength, and it is all given to his people that they may overcome the world. "All power in heaven and earth is given unto me, go ye therefore into all the world. Lo, I am with you alway." Thus Christ places all his great resources at the disposal of his people. They are to go forth to the conquest of the world because he has all power. What are we doing? We are casting this glorious authority and supremacy behind our backs. So long as we are not manifesting it, so long we are wickedly stifling it by unbelief. I am overwhelmed with the Bible promises. They are the apparatus by which God our potter would create faith in us. How mightily is God working to have us believe. His word is a laboratory where he sits working, an armory prepared that we may be strong.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Sanctification is the heritage of Faith.

To the Editor of the Bombay Guardian.

Sir,—When a convicted sinner consciously realizes his utter inability to meet the requirements of the far-reaching spiritual divine law, he cries out in utter despair "what shall I do to be saved." The Saviour appears. The horror and dismay of the Sinner are removed. He is converted. Love, joy, hope, spring into existence. The converted sinner's eye catches fire; his cheek glows with celestial brightness; his soul flows over with joy; his feet are swift in running the path of duty; his life flows on in sweet song; in a word he is all joy and gladness. While in the enjoyment of this rich feast suddenly sombre clouds darken his spiritual sky; dark thoughts arise; a conscious sense of impurity is felt; enemies rise up to impede his onward glorious march. Joy gives way to sorrow. Triumph to defeat. The cry now is, "who shall deliver me from the body of this death." The converted sinner sees more a necessity for a further, deeper, more radical work of grace in the soul. The scriptures are searched. To his great joy and gladness he finds in the gospel of Jesus a satisfactory answer to this his second inquiry. In I John ch. v-6 it is stated "this is He that came by water and in blood, even Jesus Christ; not by water only, but by water and blood." The water and the blood which flowed from his wounded side were admirable emblems of the double design of Christ's death, which was both to justify, and to sanctify, to discharge from guilt, and to cleanse from all depravity and impurity. Freedom from the power and inbeing of sin to this sincere disciple of Christ is a desirable blessing, and therefore truly welcome. He accepts Christ as his full and complete Saviour from *all sin* and his life henceforth flows on in endless song. Thank God this high attainment is within the grasp of true faith. Oh how greatly is the blood of Christ exalted by trusting in it for a present salvation from all sinning.

There are some Christians who, whenever made peculiarly conscious of the presence of sin by some fresh victory over them, comfort themselves with the thought that their Christian experience was just that of glorious Paul as portrayed in Romans ch. vii. (7-24). They reason in some such way as this—if the good Paul who possessed such eminent gifts and had such bright visions had such an experience as detailed in Rom ch. vii surely we cannot, yea dare not expect to outbeat him. In their supplications before the throne of grace they quote largely from this chapter. These Christians "take this notable passage which they find to be a close portraiture of their own experience as the true picture of the Christian life." Oh it is a sad thing for Christians with an open Bible in their possession to have such poor, miserable conceptions of the Christian life and of the salvation wrought out by God's eternal Son. Romans ch. vii. 7-24 should not be the experience of a Christian. Paul is not here attempting to detail his Christian life that life which be epitomizes in Gal. ii.20. In this Chapter Paul contrasts his *religious experience or a past time of servitude and subjection to sin* with his *Christian experience or a present time of deliverance from sin.* He states in verse 5, "For *when we were in the flesh*, the motions of sins, ("that is, the sins which by the holy restraints were kindled into passionate activity and power") which were by the law, did work in our members to bring forth fruit unto death." Please note the transition in the sixth verse, "But *now* we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." In verse 25 he exclaims "I thank God thro' Jesus Christ our Lord." "Thank Him for what? Manifestly for the granted desire, deliverance! But he does not leave us to construction. This is the strain of triumph in which he proceeds: "there is therefore now no condemnation to them who are in Christ Jesus. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, &c. * * * * * *" The closing words of this chapter following the thanksgiving for deliverance,—"So then with the mind (or purpose) I myself serve the law of God; but with the flesh the law of sin," —have troubled many, as indicating the continuance of sin despite the work of Christ. But this is not a just conclusion. The thanksgiving of the 1st clause of verse 25 is a parenthetic interjection while these closing words are a summary or conclusion of the experience detailed in verses 14-21. Read thus, the difficulty suggested disappears, and we find no limitation by Paul of the deliverance wrought by God, and for which he gives thanks." * * * "There is but one Seventh chapter of Romans;" there are many promises and testimonies of deliverance, of salvation. And even this were Paul's Christian experience which I deny, need it be ours? Was it always Paul's? Shall we set any man's experience above the word and promises of God?" The inconsistency of Christians, their dwarfed spiritual life, their deep groans andsolem complaints in Prayer meetings are giving the enemy reason to blaspheme the holy name of Jesus and our glorious Christianity, infidels and sceptics are being strengthened in their convictions. "That this passage is not a description of the true Christian life is evident from another fact; it is the natural language of the human heart desiring righteousness *before* the implanting in fulness of the divine nature the life of Christ. A pronounced infidel recently illustrated this thought in a suggestion to a friend of mine substantially as follows. He said: "what does your Christianity do for you? I go into your prayer-meetings, and there I hear those who are regarded as pillars in your churches saying that they are full of weaknesses and sin; that they love and long for holiness, but find that they cannot attain it and do not expect it until after death; that they are constantly falling into sin and needing forgiveness. That is exactly my present condition! I love holiness, purity, righteousness, as much as any man; I earnestly desire to be pure and true and holy and I am continually striving to attain these graces of a noble life; but I find, just as these Christians say they do, that there is with me an inherited propensity to sin by which I am often overcome. Yet my desire is as holy as theirs, and by their own confession my life is at least as pure, and my efforts to walk uprightly are as often crowned with success as theirs. In fact I do not feel that I sin as much or as often as they confess that they do; and meantime I am not playing the role of a hypocrite. Why, therefore, should I believe in or serve your Christ when He accomplishes nothing for His followers beyond what could be attained by their unaided endeavour, and when He seems simply to add to the misery of those following Him by the contrast between His holiness and there impurity? I do my best in view of the inevitable; and if there be a God, and He be just, I will not be punished any more than those whose experience, as detailed by themselves, differ not from my own."

What answer can we make to such suggestions as these? and this is the language of thousands, and language of sincerity. We cannot say it is untrue. But can we not say and are we not forced to say, that such testimony from His followers dishonors the captain of our salvation? When we thus confess our constant failures, do we glorify Jesus? Are such confessions to the praise of His glory who first trusted in Christ? Is it not manifest that this scripture, the natural language of the unregenerate religionist of every creed, the natural language of every penitent seeking God, the natural language of every heart seeking after purity is not the language in which to word the song of the redeemed or that redemption, as to God's expressed purpose to save from sin (Math 1. 21), is a stupendous failure?"

T. E. F. M.

Nagpore C.P. 28th August 1882.

Dear Sir.—It is with feelings of love towards those who desire to serve God with all the heart, that I wish to say a few words about smóking, with a view to there spiritnal benefit.

Much has been said to prove that tobacco is poisonous and pernicious to both body and soul.

I wish now to say something about the latter. Is the use of tobacco injurious to the soul? Let experience answer this question. I have proved, in my own and the experience of others, that it is. I was a very heavy smoker before I was converted, and I would here say that before my conversion my idea was, that a professing Christian who smoked was not a true hearted Christian, and tho' having these ideas it did not cause me to give up smoking after I was converted. Soon however experience taught me that I must either give up smoking or give up God. When the Holy Spirit came with convictions and I felt troubled I would fly to my pipe for consolation, and in so doing I was really putting away the Holy Spirit. I felt I was loosing the influence of the Holy Spirit day by day. I could not read my Bible as I would like to do, when I found that I lacked understanding instead of doing what God has commanded me to do, ("If any one of you lack wisdom, let him ask of God,") I would have a smoke, thinking it would help me to meditate; but I noticed when the pipe was introduced the Holy Spirit would leave, so under these convictions I gave up smoking. I felt on doing so I was another man altogether: I felt that theHoly Spirit had liberty in me, and by His light I was able to grasp the truths of the Bible better, and was able to see more clearly the requirements of God.

I gave up smoking for the glory of God, and He took away from me all desire for it, tho' I had been smoking for (to the best of knowledge) 20 years.

I am sorry to say after having left off smoking for 6 years, the appetite returned; but it was through my unfaithfulness to God; my heart was growing cold towards Him, and being a great sufferer from headaches, I made this my plea to take to smoking again, and I shall never forget my experience, at this attempt at smoking, my children would not kiss me, owing to the horrid smell of tobacco from my breath; Xtian brothers and sisters were quite astonished to hear that their class leader had taken to smoking: the unconverted were surprised to see it, and even remarked to me, "I thought Christians should not smoke," thereby witnessing with my own experience what the opinion of the world is regarding Christians smoking. You can guess what my feelings were under all these circumstances; but there was something worse than all this, when I knelt down by my bedside at night, just after having had a smoke, I could not pray: I seemed afraid to open my mouth before God owing to the horrid smell of the tobacco. I felt condemned under all these convictions and was determind to give it up, which I did at once.

(Remainder next week.)

Dear Editor,—I have just returned from a short, but very delightful evangelistic tour undertaken by request of the "Anglo-Indian Evangelisation Society."

Leaving home on Tuesday morning 15th instant, I spent the night at Coimbatore where we had a very refreshing service a short address on "abounding in the work of the Lord," was followed by a season of prayer which was characterized by such fervor and earnestness, that one of the congregation

afterwards remarked that he thought our meeting had been something like a Salvation Army meeting. Here at Coimbatore I met Rev. W. Christian, who, as announced in your paper sometime ago, has felt called upon under medical advice, *temporarily* to lay aside the cares and anxieties of the ministry in order to rest an over-worked brain.

Wednesday morning 16th, I started for Calicut, arriving there at night and remaining until the following Wednesday morning. From Friday morning until the following Tuesday evening we held services at 8 a. m and 6½ p. m. with an extra service on Sunday at 7 a. m. at the Barrcks, the Chaplain being absent.—A room 45 by 22 had been recently fitted up by the "Christian Association" of Calicut for evangelical work and this room seated for about a hundred persons was placed at our disposal for the above services. It was not expected that we could gather together more than 30 or 40 at the most, there being but few European and Eurasian Protestants resident in the place, but such a religious interest was awakened amongst the people, that the room was filled night after night, whilst dozens besides, would gather about the Verandah and the doors and hear the Gospel from outside. Many natives and Roman Catholics were amongst those who thus listened to the preaching of the Word. Besides the public services, much work was done in the way of visiting the people at their homes and conversing and praying with them.

At the closing service on Tuesday evening an opportunity was given for all who had received blessing during the meetings to stand up and publicly thank God by singing the Doxology. To this call between 45 and 50 persons instantly responded. Of course God only can tell how much fruit will be gathered in the harvest day as the result of these services, but so far as man can judge there is reason to believe that they have been very fruitful both in the conversion of sinners and the building up of believers.

I could speak of individual cases of peculiar interest, but will only mention that amongst those who have been led to consecrate themselves to Christ, there are some who, if they remain faithful are in a position to exert considerable influence for good.

On the Wednesday morning before I left a splendid audience of educated Hindoos with a few Europeans and Eurasians gathered in the large school room of the German Mission, to listen to an address on "Immortality, or the To-morrow of Death."—The Chairman who knew the audience well, told me afterward that all the leading native gentlemen of the place were present, including several government officials and about 20 vakeels—the theme was one which naturally led to the contemplation of that blessed Christ who hath brought life and immortality to light by his glorious gospel.

This closed a week's labor in Calicut, which I shall ever remember as amongst the most delightful experiences of my life—a great many expressed regret that the meetings could not be longer continued.

After the Lecture I started for Markat, a distance of 7 or 8 miles, where I was most kindly entertained by a Christian gentleman, who with his good wife accompained me in the evening to Beypore (half an hour's ride by boat) where we held a service in the Railway Reading Room—next morning I started for Erode, arriving at 6½ p. m. and half an hour afterwards conducting a service there also at both these places. Beypore and Erode, as well as at Calicut there was very much that was encouraging and I returned back to my home on Friday, grateful for what I had seen during this little tour, feeling deeply impressed with the fact that "the harvest truly is great, but the laborers are few."

"Not unto us O Lord, not unto us, but unto Thy name be all the glory."

Yours Afft.
ISAAC F. ROW.

DEAR SIR,—Will you allow me through the medium of the "Guardian" to invite its readers to the prayerful perusal of the Scriptures cited by you in your remarks on D.J's. letter which appeared in your issue of the 26th instant especially the 7 and from the 26th to the 29 verses of the III. Chapter of Paul's Epistle to the Galatians.

Yours truly
A. R. G.

29th August 1882.

NOTICES.

BAPTIST CHURCH, (BELLASE'S ROAD BYCULLA.)

The Rev. D. Jones will (D. V.) preach to-morrow at 11 A.M. and 6 P.M.

Grant Road Church Debt.

Previously reported Rs. 2005-6. Receipts during the week ending Aug. 31. H. H. 10; M. S. 2.

Epitome of News.

SATURDAY, AUGUST 26.

—Refering to a movement among certain Hindu sections here to pervent the excessive exhibition of grief by mourners in public streets, the *Rast Goftar* condemns this and similar customs as ridiculous as they are expensive. The *Rast Goftar* ridicules the idea of Hindus "doing as their fathers did," and gives a list of superstitious customs which are no longer observed, as they are unsuited to the times.

—The *Siberian Gazette* of July 31, states a regular steamer service has been established between Waldiwostok, Nicolaijewsk Japan, and China.

MONDAY, AUGUST 28.

—*Bombay Gazette*: Yesterday afternoon Mrs. J. E. Sassoon laid the foundation-stone of a Synagogue which is to be built in Forbes-street, adjoining the office of Messrs. David Sassoon and Co. The building, of which Mr. Gostling is the architect, will be a spacious and handsome one, constructed partly of Coorla stone ond partly of brick. It will be about 50 feet square, and from 40 to 50 feet in height. The cost of the Synagogue will be a lakh and a half, and will be borne by Mr. J. E. Sassoon, who is building it in memory of his father, the late Mr. E. D. Sassoon, the great merchant.

TUESDAY, AUGUST 29.

—A large boiler in the Flotilla work-yard near Rangoon, burst on the 24th killing one man and badly iujuring some 20 more.

—The s.s. Verona with the outward mails left Suez for Bombay at 7-30 p.m., on Saturday, the 26th instant.

—With reference to the subject of further reductions in the Customs Department, directed by the Local Government, a Calcutta paper states that the amount of retrenchments to be made this time is about Rs. 42,000 per annum, or Rs. 3,500 a month. It is rumoured that the bonding establishment is to be entirely abolished, so that there would be no private bonding system in connection with the Customs Department. Nearly one-half of the existing establishment of the Import, as well as a small portion of that of the Wharf Department, is again to be reduced. The pruning shears will also be extended to the Appraisers' Department and the Preventive Service. Rumours have also been heard that at no distant period, probably in March next, the Salt Department will be made over to the Board of Revenue, and the control of customs on wines and spirits to the Excise Collector.

—Twelve hundred deaths from cholera have been registered at Nowanagar this season.

—An awkward polo accident is reported from Lucknow. The local *Express* of Aug. 26 says:—"We regret to learn that the Earl of Airlie met with a somewhat serious accident last Wednesday evening at polo. His pony, and that ridden by the Hon'ble Mr. Bryan of the 10th Hussars, collided, resulting in a fractured collarbone to the Earl and some severe injuries to his lordship's head; the Hon'ble Mr. Bryan escaping uninjured. At last accounts the Earl of Airlie was progressing as satisfactorily as could be expected, although there is slight concussion of the brain to add to the surgical and other difficulties of the case."

—*Bombay Gazette:* The great fair which is held every year in connection with the Narel or Cocoanut holiday came off yesterday. The whole of the Esplanade and the Back-Bay and Mody Bay swarmed with all classes of natives. On this day the pious Hindu goes to the sea-shore and makes an offering of cocoanuts to the deity who is supposed to rule the waves. It is a curious circumstance that these peace-offerings do not go to the deity, but fall a prize to a number of coolies who scramble for them in the shallow water. But the equanimity of the sea-god does not seem to be ruffled by these proceedings. The Brahmins did a very good business near the sea-shore, with their prayers, their red paint, and holy water. Some of this fraternity had very lean specimens of the cow by their side, in order that the animal might act as an additional stimulus to the charitable instincts of their constituents. The Esplanade presented a scene of much life and animation. The "hum of many voices" was heightened by the screamings of the merry-go-rounds, the vociferations of the sweatmeat vendors, and the loud importunities of the beggars. Those who excelled in feats of strength were engaged in wrestling or fencing, and they never failed to attract an admiring crowd. Some were listening attentively to the tales of the prowess of Rama or the amours of Cristna recited to them by wandering ministrels, who evidently heightened the interest of the gathering by showing to them some rude pictures depicting events celebrated in Hindu mythology. The fortune-teller was not absent from the fair, nodding and shaking, and putting on every appearance of his being possessed for a time by the devil or some other superior power which enables him to penetrate the future. The fair lasted till late in the night. So far as we know, there was no accident, the crowd behaving themselves well as usual. Throughout the day extra tram-cars kept running to and from the scene of the fair.

—Same: The Rev. Mr. Lord, Missionary S. P. G., Ahmednagar, had his collar-bone fractured by a ball hitting him in a cricket match the other day. Two brothers in the Rifle Brigade, recently went out shooting near Ahmednagar, and the rifle carried by one of them burst, severely injuring his left hand, which had to be amputated.

—*Poona Observer*: A murder was committed

at 4 p. m. last Thursday at Ghorpurie, when the murderer, after throwing a stone on his wife's head when she was asleep, took his two sons with him and made his way at once by road to Chinchwad, and from there they went to Lanowlee, where they lived with a sweeper. The man has been arrested.

—*Evangelical Christedom*; Paris: Further on, in Brittany, and in the country places, evangelization is difficult in the extreme, and yet thirty. three ex-Roman Catholics, after adult baptism, have been admitted to the Lord's Table by the Baptist missionary, Mr. Lecoat, at Tremel. This part of France is still infested by fairies, hobgoblins, and a thousand druidical imaginings in the heads of the ignorant, and Romish superstitions added thereto ! Blows and spittings, and other violent usage, meet the evangelists and colporteurs ; and many a time the peasants, after having wept under the Word of God, are compelled to promise the priest never to hear it again. It requires no little faith, fortitude, and perseverance to carry on the work. In the large towns it is not more difficult than elsewhere, perhaps less so, as open infidelity is less rife.

—Signor Catalano, Professor of Physical Science in the Roman University, two weeks ago abjured the errors of Popery in the Free Italian Church in Rome, where he has been attending for some time.

—With reference to opium-smokers at Swatow, Dr. A. Lyall writes to the Missionary Society of the Presbyterian Church of England as follows : " During the year 1881 sixty-three men came to the Mission Hospital at Swatow for the express purpose of obtaining assistance in breaking off the habit of opium-smoking, whereas in 1880 only twenty were admitted. Seldom did a week pass without one or more of these poor creatures turning up and we have admitted as many as eight on one day. Besides this special class, we have many opium-smokers coming for treatment of other diseases, and some six or eight of these also gave up the vice before leaving the hospital. As one would naturally expect, a number of these applicants ran away as soon as the distressing symptoms connected with the cure set in, but as many as forty-five or fifty had determination enough to bear the few days' misery, and left relieved of their craving. It is quite possible that some of these would relapse into their old habits when exposed to temptation on returning to their native villages, but we have sufficient evidence to show that *all* do not again give way.

Wednesday, August 30.

—A native chemist's compounder at Calcutta has been sentenced to three months' imprisonment for gross negligence in dispensing medicine. In making up a prescription he added some strychnia instead of another drug, and the patient for whom it was intended narrowly escaped being poisoned in consequence.

—According to a Reuter's telegram to the London papers, three-fourths of the European residents have left Tripoli, and business is now almost entirely suspended.

—A correspondent of the Press Association, writing from Paris, says :—On the arrival of the steamer Marseilles, from Newhaven, at Dieppe on Sunday morning an exciting incident occurred. During the trip across the Channel some of the passengers had their suspicions aroused by seeing an English girl, apparently a domestic servant, in the company of a gang of disreputable-looking foreigners, one of whom seemed to make her his special charge. The general impression of those on board was that the girl was being decoyed from England for immoral purposes ; and this idea being confirmed, a consultation took place among a number of the passengers, and it was decided to rescue the girl. A plan for carrying this intention into effect was speedily devised, and in a few minutes the girl was made aware of the designs the fellows had upon her. She at once claimed the protection of the English, which, together with that of the other passengers, was readily accorded. Upon arrival at Dieppe the matter was placed in the hands of the police, to whom the ringleader of the gang was given over ; and he was subsequently taken before a French justice of the peace, by whom he was detained pending inquiries.

—"*Bible Society's Reporter* : There is no part of the work of the Society throughout the world, the magnitude and responsibility of which the Committee feel more deeply and more constantly keep in view, than that which is being carried on in the vast empire of India at the present time. As our readers are aware, a circular was sent a few months ago to all the Indian Auxiliaries of the Society, and also to the missionary societies working with a kindred purpose in India, inviting expressions of opinion from them as to the best ways, by colportage and otherwise, of extending the Society's operations in that country. Many replies have been received, and it is confidently expected that before long a scheme of largely increased action will have been determined upon. In the meantime, the assistance ordinarily given to the Indian Auxiliaries has been considerably augmented.

—*Missionary Herald* : "There are indications in some portions of Turkey that the Mohammedans are becoming more and more intolerant in spirit. They throw every obstacle they can find or create in the way of evangelical labors. Recently the officials in Mezereh, near Harpoot, ordered that the bell on the school-house, which is also used as a church, should be rung no more, and that the school be closed. It is affirmed that this order came from Constantinople. The sound of a Christian bell seems to be peculiarly offensive to a Moslem. But these bells are yet to ring all over Turkey. "

Why should they ? Why have them, if they are offensive ? There is no necessary connection between bells and religion. In these days, when so many have watches, bells are less needed.

—The Bishop of Lahore with reference to his proposal to write an ethical primer for schools, writing in the *Civil and Military Gazette*, says that his object is to bring students up by the pathway of purest theism to the very door of the Gospel ; having brought them to which door I signified my intention (if life and strength permitted) of preparing a third volume for use in Christian schools which should follow up the subject beyond the ethics of pure theism to the distinctive and otherwise incommunicable morals, of the Gospel." He goes on :—

I am not ashamed to say that I stated plainly at the same Meeting of Senate, that if I found a passage in the Veds or Grunths or Mahomedan works of morals, which in its precepts, though not perhaps in its starting-point, was in harmony with the Ten Commandments, portions of the Proverbs, and much of the Sermon on the Mount (all of which I expressed my intention of introducing, especially the two latter) and, in general, in accord with the unity of the general plan, spirit and ground work of the book ; I should feel at liberty to give it a place : not only because it was fair and truthful to do so ; but because it was a witness to Christian truth in non-Christian records ; and the introduction of such passages was in the judgment of sober and candid thinkers, to the glory of the Gospel rather than to its dishonor.

—*New Dispensation* : In the course of the preparatory services held during the past week in connection with the approaching festival, the pilgrim brothers held on Friday last, holy communion with Three New Arrivals in Heaven in our dear little Sanctuary. It was a Pilgrimage to the Souls of Emerson, Stanley and Carlyle. The pilgrims offered their homage to these noble spirits in heaven, in the presence of the All-Holy, and held long and living intercourse with them, eating and assimilating their characters, and rejoicing in their company. After adoring and glorifying the Supreme, they said to these Spirits,—come into our inmost consciousness and draw near to our hearts in deep spiritual affinity. Then addressing the three one after another the pilgrims said :—" We welcome thee, Deep Ocean-like Soul unfathomable Thought, hid in Infinity, America's prophet of Spirituality, Emerson ; " We honor thee Broad-souled, Large-minded Stanley, ever bent on widening thy master's Church, thou Foe of sectarianism, Apostle of catholicity, hug us into thy wide embrace, bold Stanley ;" "And to thee, O Carlyle, we offer our homage, thou Solitary idealist amid English materialism, thou Respecter of heroes and prophets amid nineteenth century rationalism." " Be with us evermore, Sons of God." The conch-shell was sounded, and the pilgrims said,

Peace, Peace, Peace.

Thursday, August 31.

—*Times of India* tel. Calcutta, 30 : The Bombay up-country mails were delivered six hours late to-day, owing to an accident to the mail train at Bukhtiapore. Seventeen carriages were derailed and thrown off the line.

—A Singapore paper says : " A Malay fisherman brought in last week a curiously-shaped creature which he said he had captured in the water while fishing. It was about four feet long ; and was in the likeness of what was once exhibited as a 'woman fish' It had the head of a pig, the middle part of the body resembled that of a woman's and the lower part ended in a fan-shaped tail. The creature was of a bluish gay colour and swam, so the fisherman said, with its head above water.

—*Bombay Gazette* : The embarkation of troops for the expedition is now over ; and the only three vessels now remaining in dock are to sail with stores, mules, and followers.

—Same ; Poona, 29 : The annual meeting of the Bishop's High School and St. Mary's School, Poona, was held this evening, when H. E. the Governor took the chair. The proceedings were opened by the Honorary Secretary reading the reports. These show that the schools have acquitted themselves remarkably well both in the Matriculation examination held last November and in the Government inspection held last month.

—The Madras Government are apparently disposed, the local *Mail* remarks, to view with favour the widow marriage movement that has been going on in Rajahmundry, and to do what lies in their power to mitigate the persecution to which the reformers of the Northern Circars have been subjected since the memorable celebration some months ago of two widow marriages under the auspices of the Rajahmundry Association, headed by M. Veerasalingum and Mr. Navasivium. The charge instituted by the latter before the Joint Magistrate against the priest for excommunicating him was thrown out, the result of which has been that the Rajahmundry reformers have had to endure no end of vexatious annoyances and oppression at the hands of the local orthodox party. The Government have, we understand, directed an appeal to be instituted before the High Court, and the latter have admitted the same.

—A Christian is defined as an omnivorous person by the manager of a certain tea-garden. A certain tea garden was returned in the census tables as containing 142 Christians ; although, as the Deputy Commissioner remarks, " Christianity is not common in tea gardens." Mr. Johnstone, therefore himself inquired of the manager what persons had been returned as Christians. " All the coolies," was the reply," who are not Hindus : they eat anything. " The 142 Christians, therefore, are a mixed lot of Oraons, Mundahs, Santhals, Musahars, Chanduls, &c., who have never heard of Christianity.

—*Free Ch. Monthly Record* : Since the cloes of the General Assembly the Rev. John Hector, M. A., of the Calcutta Institution and Mission, and Mrs. Hector and their children have arrived at Aberdeen. Mr. Hector is on his first

furlough after more than ten years' service in Bengal. He has brought with him the rough results of the second decennial Protestant Missionary Census of India in 1881, which we hope in due time to present to our readers.

If even secular observers among thoughtful men begin to be alarmed at the growing gulf between the rich and the poor, as the rich become wealthier and the poor at least more numerous, we may rejoice with our brethren of the Church Missionary Society in such a noble self-consecration as is implied in the gift of £72,192 by W. C. Jones, Esq., of Warrington, for the development of the Native Church in China and Japan. Mr. Jones had previously given a large sum (£130,000 in all) for a similar object in India—for just such a sustentation and found as the Free Church has begun to form from its small jubilee gatherings! Mr. Wells' a Christian solicitor of Nottingham, lately left £140,000, the greater portion of which he bequeathed to the London and other missionary and philanthropic societies, including £2000 to the Edinburgh Medical Mission.

—*Overland Mail*, Aug. 11: French politics are plainly a mystery. By refusing to act with us at Alexandria, and by declining the war credit asked for, France partically effaced herself in Egypt. But, all the same, her war preparations are being quietly carried out. Activity reigns at Toulon and other naval dockyards every available ironclad is being repaired and placed in a state of efficiency, while rumours are becoming rife about acts which one cannot help believing are but the preparatories to mobilisation on a somewhat extensive scale,

Among the deaths recorded this week are: —Sir R. Brownrigg; Sir T. W. White; Major A. A. G. Dashwood; Lieut. H. G. L. Howard-Vyse; and Prof. L. Adams.

Friday, September 1.

—We thankfully acknowledgs receipt of the *Indian Railway Travellers' Guide* for September, published at the *Bombay Gazette* Office; price 8 annas.

—Deaths last week 399.

—*Times of India*; tel. London, 30: Yesterday the enemy attacked our position at Kassassin with great bravery. Towards nightfall a briliant cavalry charge was made by the Life Guards and 7th Dragoon Guards, led by Colonel Sir Baker Russell, of the 13th Hussars. They sabred the Egyptian gunners, and routed the enemy, who fled in wild confusion, leaving their unsupported guns in our hands. No prisoners were taken.

Araby Basha himself was present at the attack.

Sir Garnet Wolseley's force is advancing.

Killed :—Surgeon-Major Shaw and six marines and gunners.

Wounded :—Major James FitzEustace Forster, Captain John Reeves, and Lieutenant George Glencairn Cunningham, of the Duke of Cornwall's Light Infantry; Lieutenant Charles Berkeley Pigott, of the King's Rifle Corps; Lieutenant Henry Herbert Edwards, of the 2nd Battalion Royal Welsh Fusiliers—all slightly. Above fifty men have also been wounded.

—The Str. *Verona*, with English Mails, left Aden for Bombay, Thursday, 10 a. m.

—A Contemporary says: "A skeleton army has been formed for the protection of the Salvationists."

This is a mistake, we think. The name "skeleton army" has been assumed by those who were opposed to the Salvation Army and wished to bring them into ridicule.

—The Archbishop of Canterbury has commended to the clergy of his diocese the use of the following prayer for the soldiers and sailors engaged in the war in Egypt:—

"O Almighty God, whose power no creature is able to resist, keep, we beseech Thee, our Soldiers and Sailors who have now gone forth to war, that they, being armed with Thy Defence, may be preserved evermore from all perils, to glorify Thee, Who art the only Giver of all Victory. Through the merits of Thy only Son, Jesus Christ Our Lord. Amen."

—The home papers report that Maharajah Duleep Sing's opera, of which report has spoken highly, has been tested privately on the stage of the Avenue Theatre. It is called *Sundra*. It was not desired that any critical remarks should be made in the columns of the press by those who were invited to the performance.

Government have received the following telegram from the British Delegate, Alexandria dated yesterday:—

"Owing to cases cholera occurring Aden and Camaran from ship Hesperia from Bombay, Board of Health imposes quarantine against Bombay."

—Fall of rain to date, Fort, 68 in.

—From Principal Wordsworth's testimony before the Education Commission as given in to-day's *Bombay Gazette*: It is, I admit, possible that Educational Officers may sometimes have dealt rather hardly, or spoken harshly, of what the late Mr. Howard once described as "proselytizing schools." But I cannot believe that unfriendly sentiments are now at all common, or that these schools are treated unfairly, for the simple reason that they devote a portion of their day to introducing their pupils to a knowledge of Christian dogma and the Jewish and Christian scripturers. It is not disputed that Hindu and Parsi boys have no objection to listen to an exposition of the tenets of Christians, and as a few conversions, if any, follow from this method of propagating Christian truth, there seems to be no alarm felt by the parents of the pupils. Whether these schools and colleges suffer any injustice from the mode in which grants-in-aid are made for the secular instruction they impart, is a question on which I do not feel competent to express an opinion. Speaking as Principal of a College which is under the direct control of Government, I would observe that I should wish the aided colleges to be as efficient as possible, and their Professors to be actively associated in University business with the educational servants of Government. The existence of independent colleges, the friendly rivals of the institutions supported by Government, is a valuable element in our educational system.

But I cannot for one moment admit, that neutrality is violated by the mere existence of Government institutions, from which religious teaching is expressly excluded. In a country so divided in religious belief, what other course is possible, unless the State in obedience to the dogmatic sensiblities of the competing sects is to abandon its direct educational activity altogether? Mere statement of this sectarian claim in a country like India, where education is so much needed, must shock every impartial mind. And the matter becomes more serious when it is recollected that that claim is put forward, not as in England, by a portion of the population in behalf of a religion which nearly all Englishmen profess, but by strangers whose primary object is to detach the people of the country from their hereditary faiths. No one disputes that religious instuction may be fitly and profitably introduced into schools and colleges when the population is united in religious belief, and the teachers have a living faith in the doctrines which they are employed to teach. But these conditions, if they exist anywhere certainly do not exist in India.

Selections.

TRUSTING AND TOILING;

or,

WORK AMONGST THE JEWS.

"The first time I met M——B——was in July last (1881), when Mr. Adler and I came for the first time on a mission to the Jews in Scotland. At that time I remember him calling with another Jew at our lodgings one evening, and staying for over two hours, arguing and opposing the Divinity of Christ. On leaving that night he said to me, 'I hope you will excuse the rude way in which I behaved, for it pains me greatly to hear you, a Jew, speak so well of Jesus of Nazareth, on account of whom our nation has suffered so much persecution and ill-treatment; and the reason why I came to see you is that I thought I would be enabled, by arguments, to convince you that Jesus was nothing but a bad man and not the Messiah at all.'

"I next remember seeing him one Saturday afternoon in October last, at one of my Bible Readings for Jews in the Mission Hall, Govan Street, but then he was still on the opposition side, and even went so far as to blaspheme the precious Name of Jesus. After this meeting, he and another Jew came up to me, and asked if I would sit up with them the whole night, during which time they were almost sure they would be able, by arguments, to convince me that Christianity is false, and judaism alone is the true religion from God. As I was just going from one meeting, and feeling very tired, I told them that I could not sit up with them the whole night, but that I should be glad to see them as early as they liked to come the next morning; and as for Judaism being the only true religion, I told them that I quite agreed with them, but at the same time pointed out to them that now to observe the Judaism of the Bible is only practicable to the Christians, and that the Judaism the Jews now observe is not the Judaism of the Bible at all, but one of their own founding. The next morning they did not turn up, and I did not again see M——B——until Feb. 9th, when I met him in the street, in company with three other Jews, on which occasion he asked me for a Hebrew New Testament, which I gave him, and which he promised to read prayerfully.

"On the 10th of the same month I was taken *ill*, and had to remain in the house for over three weeks, during which he visited me very often, almost every day, and remained each time for two or three hours in conversation on the claims of Jesus of Nazareth. It was during these visits that I observed the Spirit of God working in his heart. One evening I remember I felt very unwell, and when he came in to see me I spoke to him of how happy I felt on account of the blessed assurance that my sins were all forgiven, and that if I were to die I was certain that I should go right to my Father's Home. When I had done speaking he said to me, with tears in his eyes, 'Well, I do wish I were as sure about it as you are. You are not the first from whom I have heard the same thing declared. I was travelling in the north of Scotland once, and had to stay in a house where a Christian woman was dying. I saw her, and oh! she looked so happy. I wondered then how it is a Jew can't die in such a happy state of mind.' I urged him that night to believe in Jesus as his Saviour, and then he also would feel as happy as that woman when his turn came to die; but he answered: 'I cannot do that, there is something in my heart that keeps me from it, and that is *hatred* to the very name of Jesus. I would rather have anybody for a Messiah, but Jesus of Nazareth; though, after the many conversations I had with you I sometimes think He *may* have been the Messiah.'

"He still continued visiting me very often after that, and I was greatly struck with his earnestness, of which I was partly convinced by the very fact of his coming so often, for he had to walk each time no less than about eight miles, there and back, from where he used to live, to my lodgings, and partly also from the complsints his wife made to me about this time. She said to me once; 'I don't know what is the matter with my husband; he does not eat, he does not drink, and looks so very miserable; and when he comes in at night he just sits down over this book' (which she pointed out to me, and which I found to be the Hebrew New Testament I gave him), 'and remains

reading it for hours, as if life and death depended upon it; indeed, I saw him weep like a child over it.'

"One evening in March, during conversation with him, he related to me how much he used to hate the name and followers of Jesus of Nazareth. 'It used,' he said, 'to pain me very much to hear anybody mention His name, and when I passed a church I used to pronounce a curse upon it, and the Christians who came there, as I thought, to worship idols. At one time,' he continueed, 'I was walking along a country road with pictures on my shoulders; one was a picture of Christ. As I was walking, a man passed me and, pointing to that picture, he said to me "Your fathers have crucified Christ!" These words went home to my heart like daggers; they brought to my mind all the ill-treatment the Jews had received in His name from the hands of His followers, and as soon as that man went out of sight I took that picture of Christ and tore it in pieces, though I lost two shillings and sixpence by it. But now, to tell you the truth, all these feelings and thoughts are gone from me, and instead of hatred, love springs up in my heart to Jesus, who I am *almost* convinced was the Messiah. At any rate, I can see now that in the heart of Jesus there was nothing but love to our nation, for He wept over Jerusalem, and even prayed on the cross for forgiveness for those who crucified Him.'

"On the 9th of April, I took him to hear Mr. Willkinson preach, in Dr. Bonar's church. After the serivce, Mr. Wilkinson spoke to him a few kind words, and, as we were walking home, B——said to me: 'I never thought a Christian could speak so kindly to a Jew. Well, if all the Christians were like Mr. Wilkinson, all the Jews would have become Christians long ago.'

"Things went on with him in that way until April 13th, when he came to my lodging in the evening, and after sitting down, he said to me, in a voice full of emotion: 'I have come to tell you that I have found in Jesus of Nazareth the Messiah of Israel and my Saviour.' 'Thank God!' I exclaimed, and we at once knelt down together and gave thinks to Him who has not left off to be gracious to the sons of Zion.

"Since that time he has been privileged to suffer a great deal for the name of Christ, not only from the Jews in this city, by whom he was held in great respect on account of his good knowlege of the Talmud, but also, and most of all, from his own wife, who even thinks it meritorious to teach her children to curse their father, and to make them say, as I have heard his little girl do, 'You no more my papa, you Meshummed now.'

"I took Mr. Adler to see her once, and, poor woman, she really thougt her husband had gone mad. 'Why,' she said, , I am sure he has gone mad. Last night, after I went to bed, and when he thought I was fairly asleep, I saw him suddenly fall on his knees, and remain there for over an hour, muttering something and weeping like a child. Now is not this madness?' Mr. Adler asked her if she thought *we* were mad. 'Oh, no,' she said. 'Well,' he continued, 'I can assure you that we, too, do the very same thing that you saw your husband do; and not only once, but many times during the day.' 'I can't understand that,' she said; 'but, as for me, I would rather die than blaspheme the God of Israel by kneeling and praying to Jesus.'

"One Sunday morning, knowing that her husband wanted to go to church, she got up early, and taking one of the children with her, she went out, *locking the door after her*, and left him and the little child shut up in the house till two o'clock in the afternoon, without food or anything else; and when she rturned home she was vexed to find that he did not manifest any ill-feelings towards her.

"Last Sunday evening, July 2nd, he was baptized by Dr. Andrew Bonar, in his church, and, though he had to walk about the streets the whole night, for his wife would not let him into his house, yet he came to tell me the next morning how happy he felt. 'God only knows how much I have to bear,' he said; 'but, after all, the sorrow is as nothing, compared with the joy that I experience since I found Christ.'

"In conclusion, I would ask all the Lord's children to pray earnestly for this dear brother, and also for his wife and famify."—(*Service for the King.*)

NOTES AND QUERIES.

James V. 14–16.

No doubt many of your readers may be pained and disappointed on reading H. McL—'s reply to your queries on the above Scripture, especially when he says "the words are not a promise to the *Church* now."

Doubtless there may be a line of truth in his remarks which had special reference to *discipline* in the early Church, and it is also possible that many persons may have built their expectations of recovery on this Scripture without obtaining what they expected; yet facts are stubborn things, and multitudes can prove that the words referred to have been a promise to them which their faith could not lay hold of if it were not so. One of the difficulties in the matter of healing the sick one has been to find the *elders* of the Church. There are plenty of Church elders appointed by man who cannot pray the prayer of *faith*, and hence the disappointment experienced.

I will give three incidents personally known to me out of *many* which have come before my notice. I was in a certain town visiting and preaching the Gospel, when I was asked by a godly minister of the Gospel to call on a sick man, who had lain for years on his bed. His case had been one of much prayer as he was a well instructed Christian; but there were no signs of recovery. I said to the sick man, has there been no prayer over you?" "Yes," he replied, "*much*; but I am no better." I asked him if he had considered James v. 14-16. "Yes," he said. "Have *you* fulfilled the conditions?" "What are the conditions?" I read the verse, "Is any sick among you? *let him* call for the elders of the Church; and let *them* pray *over* him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." "Have *you called for the elders* of the *Church*?" "No, I have not," he said; but he did so the same day, and three godly men, the faithful minister I referred to among them, and they prayed over him, and anointed him *with oil* in the name of the Lord, and the *same hour* he was healed, and though he had lain in bed for two years he arose from his bed at once, and a short time after went to the West Indies as a missionary. He had no special sin to confess. He was in fellowship with a large number of Christians who were gathered to the name of the Lord Jesus.

Another case was that of a godly woman who had not walked for months, and who was a great sufferer. She sent for me to visit her. I found her as helpless as an infant. She said she had been reading James v. 14 and had called me to pray over her; she said she fully believed God would raise her up. I prayed with her, and when I had finished I said, "Are you healed?" She did not think the healing was to come at once. I said, "If you have faith in God, you can get up and *walk* to the top of your garden." She took hold of my arm, and walked to the top of the garden, and from that hour she was healed, and is now *well*.

A third case was of an *unconverted* woman, who was in a galloping consumption, yet deeply anxious about her soul. I read James v. 14-16, first setting Christ before her, whom she at once received; also her sister and aged father who had come 200 miles to see the last of her. All these were converted at the hour. And then I was able to thank God for her *healing*, which took place from that time: she is now *well*, and this was several years since.

I have taken the above Scriptures as applying to *us* in this day as much as similar promises given elsewhere. For instance, it is written in Mark xi. 22-24, "Jesus answering, saith unto them, Have faith in God. For verily I say unto you, that *whosoever* shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall *not doubt in his heart*, but shall *believe* that those things which he saith shall come to pass; he shall have whatsoever *he saith*. Therefore I say unto you, What things soever ye desire whom ye *pray, believe* that ye receive them and ye *shall have* them."

No one, I suppose, will doubt the application of the above Scriptures to the present time, though, alas! so little faith is found to lay hold of the blessing contained in them. It is the *prayer of faith*, and not *faith in prayer*. But two things are needful for this. There must be a *promise* for faith to lay hold of, or it *cannot be faith*. And there must be a high state of *communion* with God for *faith not to doubt*. God's glory must be the *first* object, and then there will be no self-boasting when the prayer is answered.

Confess your *faults* one to another, and pray one for another, that ye may be *healed*. Alas! the Church has much to answer for in this matter. Are there not multitudes who have abundant faults which are unconfessed to God, and therefore remain unconfessed to those against whom the fault is committed, which is the reason for the unhealthy condition of the churches?

Resurrection is God's cure for our poor diseased bodies, yet He is pleased to give *health* to some in answer to believing prayer. And let not such as suffer the will of God in a diseased body be cast down if they have not faith for healing. To those who walk with Him He always gives the *best things*, and some of our best things are very bitter to the flesh which needs the *thorn in it*.

Yours faithfully,
G. Brealey.

Clayhidon, Wellington, Somerset.

THE KESWICK CONVENTION.

From the *Record*.

The week of meetings which is called by this name, as announced in the *Record* for Friday, July 21st, passed off this year under most favourable circumstances. Held as they are under the frail covering of a canvas tent, it is no slight mercy when we are permitted to enjoy a respite from the flood of waters which are so apt to fall in this lake district in the month of July. Prayer had been made to God in faith that He would grant this, and it was granted very remarkably. The weather had been most unsettled up to the very day of the opening service, Monday, July 24, whon fair weather set in and continued with only one day's interruption till the close. The diocesan tent, which is always used on these occasions, was originally purchaaed at the instance of Bishop Waldegrave and Mr. George Moore, who were two of the original proprietors. This year it was found necessary to add on a second tent, capable of holding 400 persons. Thus about 1,200 were enabled to take part in each service. Still the accommodation was not sufficient for the numbers who flocked to the tent, meeting after meeting; and many were glad of standing room only. The crowded trains which poured in their multitudes as the day approached and took them away at the close were truly a sight worth seeing. And why was this? Simply because the subject of the Convention, "Practical Holiness," had such an interest for the Christian people who flocked to hear about it, and to obtain by God's grace a deeper experience of this blessing.

It would be simply impossible in a short notice like this to give any adequate notion, to those who were not present of the character of the meetings, or of the intense interest felt in

them by those who came from all parts of the country to attend them. The plan followed was the same as that which has been followed by the promoters, Canon Battersby and Mr. Robert Wilson, during the eight successive years in which the meetings have been held. Five meetings were held each day in the tent. 1. A meeting for prayer at 7 a. m.; 2. A Bible-reading at 9. 45 a. m.; 3. An ordinary general meeting at 11. 30 a. m., consisting of praise, prayer, and two or more addresses; 4. A conversational meeting at 3 p. m., when opportunity was given for any who desired it to ask questions, on paper, in regard to any practical difficulties which they felt on the subject of "practical holiness." These questions were answered by the speakers on the platform. Besides this opportunity was given, during the latter part of the meeting. for open testimony by those present to the power of God through Christ in delivering them from sin and sanctifying them to his service. 5. An evening meeting at 7 p. m. of the same character as the. 11. 30 meeting. The chosen speakers were Pastor Theodore Monod, from Paris, Revs. H. W. Webb-People, C. A. Fox, Evan H. Hopkins, W. Haslam, E. W. Moore, and Hubert Brooke; Mr. H, Hopkins, W. Haslem, E. Moore; Mr. H. F. Bowker, and Mr. Spencer Walton. Separate meetings were also held for ladies in a room adjoining, at 3 p. m.

There had been very solemn preparatory meetings the week before, in which the power of God had been already much felt. The Vicar had also preached on the subject of the Convention in St. John's Church, on Sunday, the 23rd, pointing out, from Rom. vi. 22, wherein the teaching on the Convention platform would be seen to differ from that of General Booth in his Catechism on Sanctification, whilst at the same time freely acknowledging the very real attainments in holiness which had been reached by hundreds of those who have enrolled themselves as members of the Salvation Army. From the very beginning of the meetings it was felt by all who came together that God was working in their midst. Not the least remarkable feature was the deep substantial unity in the teaching on the deep and mysterious subject upon which the Convention was held. This is the more remarkable because, as mentioned in the able article on "Sin, Sanctification, Perfection," in the last number of the *Record*, "Sanctification is not once named in our Articles." "There is no Article Of Sanctification." And, again, "Nothing is easier that to err in attempting to convey the theory of Sanctification to another, or to set forth distinctly what the whole method of it is." With this acknowledged difficulty, it is no slight evidence of the presence of the Spirit of God at these meetings guiding and constrainning those who took part, that there was no serious clashing in the expressions of doctrine and interpretations of Scripture brought forward of the various speakers during the whole four days of the Convention, and that as meeting followed after meeting, and day after day, it was most signally seen how clouds of gloom and perplexity were being drawn away from troubled faces, and burdened hearts were being relieved under the clear shining of the light of truth, and the faithful witness of God's own Word. The writer has more than fifty written testimonies before him from those who have left the place, after enjoying the privilege of attending these meetings, declaring in a variety of language, but with a singular unanimity of experience, how the needs of their souls were met by one and another of the speakers; how their words were given power to penetrate into their souls and reveal the hidden forms of self and sin which lay hid there, and how other words from the same or different speakers unfolded to them the marvellous provision made in the death of Christ for the entire healing of all their soul diseases, and the preparation thus granted to those who avail themselves of this provision for the endnement of their souls with the fulness of God's Spirit. "Cleansing," "filling," "keeping," "anointing for service," these were the grand topics of the Convention, and God's Spirit was there doing all this for those whose hearts were opened to receive these gracious gifts from the Father of Love and Mercy. It would be easy to bring forward a host of testimonies from the letters which have already reached the President, many of them from the most experienced and earnest workers in the Christian Church in this country and in Ireland, telling of the new light, joy, power and preparation for service which they have received during this Convention.

On looking back upon those days, it is with a solemn feeling of awe alone that one calls to mind the hallowed scenes of that wonderful week, and the work that God has done in hundreds of souls. It is simple duty to make known, though words can only faintly do so, what God hath wrought and to invite all who want a deeper experience of his grace, in their increased sanctification, to meet together before Him, as those at Keswick met before Him and claim the fulfilment to them of his promises in Jesus Christ. It must be added that on the Sunday before the Convention I35 met at the Table of the Lord in St. John's Church, at eight a m., and that on the Sunday following 367 again with glowing hearts met for the same purpose to celebrate their Lord's dying love. The testimony which some of these have borne to the value which this precious sacrament was to them on these occasions, is among not the least notable facts of this Keswick Convention.

Miscellany.

—The *Harvest Field* on the Salvation Army:

As to the language used by them, no man can say that it hinders their work. It is adapted to the classes whom they seek to reach, and is in fact the language of their every day life. Are we to say that God's Gospel must not be uttered in the common vernaculars of men? God forbid. These vernaculars are in their way as sacred as the more classical diction of the educated and refined. And if love and grief, those most sacred things in the life of man, find their outlets through the medium of the rude dialect, why may not the love of God be proclaimed through the same medium. I regard this use of the people's language as a sign of true wisdom. It gives power to their appeal, it makes religion homely and natural, and helps the people to see that it is not alone connected with the language of books and the life of genteel and cultured men, but is just as truly connected with their own life and let me say in passing that it would be an unspeakable gain if Christian people generally would lay aside those antique phrases and artificialities of speech which are current when speaking on religious topics, and become accustomed to use the language of their every day life.

And if the Salvation Army choose to draw people to their services by means of music, and banners, and sensational handbills, why—let them do so, and may God help them to succeed.

Not on banners, nor music, nor any methods of working do they place their trust, but in the living God who will have all men to be saved. While this is so, who need complain? As to the best methods for accomplishing the work he has undertaken, the judgment of General Booth is more to be trusted than that of a thousand dainty theorists who have never touched such work with a single finger. 'But their preachers are so ignorant. Their modes of dealing with people are so rough, and their manner of speaking about holy things rude almost to profanity. Many good Christian people are quite shocked by them,' so say some genteel objectors to the Salvation Army. So much the worse for these "good Christian people," they should be wiser than they are. They know little either about God's world or God's work. Why even when a house is to be built, rough work has to be done, and rough people are needed to do it. Those who dig out foundations, and mix mortar, and carry bricks on their heads, do not wear kid gloves or patent leather boots. These men and women may be rough but who can do the work so well as they? My brethren, God is building an eternal temple which is to be the glory of the universe. For that temple he will have not alone goodly stones from the top of the social strata but also from its depths. He needs quarrymen who will go down into these depths, and do rough work for Him, and these thousands of "ignorant preachers" as some call them, with Christlike courage and patience have gone down to the lowest depths of the social strata to bring up goodly stones for the temple of our Lord. All honour to these men!

If they are "ignorant," their ignorance shows their kinship to other men. If they are ignorant, yet this must be said of them, they know how to do their work—to preach, to win souls for Christ; and that man who knows how to do his special work is a well informed man. How many men there are who know not how to preach the Gospel, though preaching is their chosen work. Greek and Latin they know, Hebrew and Mathematics they know, but the art of preaching they do not know. In power to move men's hearts by the Gospel, how many preachers would be surpassed by these men and women of the Salvation Army, who are far from ignorant of the themes on which they speak. Yet if ignorant, whose ignorance is the more culpable, that of the Salvation Army preacher, able to preach the Gospel with attractive power, or that of the preacher who is innocent of such knowledge? Do not imagine from these remarks that I make light of education or decry an educated ministry. In these days when every kind of truth has its specialists, Christian truth should have its specialists too; but God does not save men through mathematics nor dead languages, but through the preaching of the Gospel.

Knowledge of every kind is to be coveted, but not as the miser covets gold. Not to lie hidden and musty in the brain of the preacher, but to be an aid in his work of preaching, and to be used as such. In the Salvation Army no man without ability to preach, could be an officer for a single hour. If in connection with all denominations similar care were taken that men should know how to do their work we should have no books written on "The Decay of Preaching."

—Free Baptist Mission Report, Southern Bengal:

In concluding this report we wish to mention one other instance that calls for special prayer. On a recent visit to the village of Mureporei situated in the territory of the petty king of Nilgiri, we learned that a swinging festival was to be held near a village some two miles away. We at once decided to attend. On arriving at the place we found a large crowd of people assembled on the banks of the river witnessing the ceremony of cutting holes through the muscles of the back and inserting the iron hooks, by which the persons were to be fastened to the pole and swung around in mid-air. There were in all twenty-four who had hooks fastened into the flesh of their backs. After dancing to music and being pulled about by these hooks for a time the infuriated victims started for the place where they were to swing. Here was a large post set firmly into the ground and projecting about twently feet into the air. Across the top of this post, and so arranged as to permit of its being whirled around, was placed a long pole full twenty-five feet feet in length. To one end of this transverse pole these creatures of superstition were tied by ropes attached to the hooks, in their backs and to prevent accident in case the flesh

should give way a long cloth was also tied about the body and to the pole and then by means of a rope from the other end of the pole men ran around underneath and swung the victims about over the heads of the shouting multitude. Among the number swung were two little boys of about ten years of age. They were tied on together and seemed to afford the people very great amusement. We lost no time in trying to induce the people to see the baseness of such proceedings and after about one half of the number had been swung we prevailed upon them to stop it. There was also another ceremony which is even more painful than this which we prevented. It consists in cutting holes through the muscles of both arms and passing a rope with knots in it through the holes and then drawing the rope back and forth so that the knots will cause great pain to the person enduring the infliction. Usually a large number of persons are thus fastened upon the same rope and each one trying to cause himself more pain than another. I saw the ropes prepared for this ceremony but prevailed on the leaders to prevent it. The extent to which these base ceremonies are carried on is almost beyond belief. I have since examined the backs and arms of quite a number of the people of that race and I am confident that had every man, woman, and child swung once or had ropes passed through their arms the number would still fall short of the number of marks to be found on the persons of those who have actually swung. In one instance, I found that a single individual had swung and had had ropes passed through his arms thirteen times. The class of people among which this prevails to so frightful an extent, are commonly called Santals and are very numerous in the territories under the jursidiction of the kings of Mayurbhunj and Nilgiri. No law has ever been passed to prevent these bloody rites in these tributary states and the rulers of them have no desire to prevent them. We have laid the facts of the case as we witnessed them before the chief official of the Balasore District, who has supervisory control under the chief Commissioner of these territories, and he readily entered into sympathy with the views we expressed abeut having these bloody rites abolished, and will do what he can, to bring the case to the notice of government in order to have them suppressed. We most earnestly ask the prayers of all christian people that before another anual festival of the kind shall come they may be proscribed forever.

INCONSISTENCIES OF CHRISTIANS.—(*a*) Inconsistency in the life of a believer can only prove him to be bad, or his faith weak. It cannot prove that the object of his faith is unreal or bad. (*b*) Similar inconsistencies in matters of secular faith do not make you a doubter. You do not throw away good shillings because there are bad ones. Professors of a belief in honesty may cheat; you do not therefore doubt honesty. Believers in prudence may be led into extravagance, believers in sobriety into dissipation; yet you do not doubt forethought or sobriety. Is it reasonable then to doubt Christ and Christianity because Christians often live lives countrary to their principles?—GIRDLESTONE'S *Christianity and Modern Scepticism*, p. 7.

TELEGRAPHIC NEWS.

London, August 24th: Evening—The enemy has cut the fresh water canal near Ismailia.—The Household Cavalry and some Mounted Infantry, under the command of Colonel Graham have advanced beyond Nifiche.—The total number of the British troops landed at Ismailia is 10,000.—It is reported that the Bedouins have cut the Bowlak Railway, thus preventing Araby retreaing to Upper Egypt by that route, in case he should with to do so.

25th: Morning—General Sir Garnet Wolseley is at Nefiche.—A successful advance on Tel-el-Kebir is expected to be made on Sunday next.—The detachment of the Household Cavalry and Mounted Infantry, under Colonel Graham, having proceeded as far as Ramses, encountered the enemy's advance guard, who opened fire on them with artillery. The casualties in Colonel Graham's force were slight.—The bulk of the transports with the Indian Contingent are nearing Suez. A portion of the force has already been landed.—Latest advices from Egypt state that there are signs that Arabi Pasha is about to withdraw from his position at Kafr-ed-Dowar.—The enemy is entrenching near Heliopolis.—Evening—An official despatch received from Sir Garnet Wolseley, states that after a successful skirmish with the enemy, the dam which had been thrown across the freshwater canal at Magfar was captured. The enemy, who had received reinforcements which brought their number up to about 10,000 men, were opposed by 1,500 British cavalry and iufantry. Sir Garnet will move up and attack in force to-day.

Constantinople, 25th: The Porte declares that the agitation in Syria has subsided, and that tranquilllity has been restored.

London, 26th: Latest advices from Egypt state that Sir Garnet Wolseley, having been strongly reinforced yesterday, attacked and utterly routed the enemy at Ramses, at the same time capturing his camp, five Krupp guns, quantities of arms and ammunition, and seventy-five railway carriages full of provisions.—Our troops behaved admirably throughout the action, and our losses were but slight.—The enemy is in a demoralized state.—Sir Garnet continues his advance on Tel-el-Kebir.—The Archbishop of Canterbury is very ill from an attack of congestion of the lungs.

27th: Morning—It was on Thursday morning that Sir Garnet Wolseley captured the canal dam at Magfar, after which he held his ground all that day against the enemy until his reinforcements came up from Ismailia, and advanced on Ramses at daybreak on Friday morning.—There is no further news from Sir Garnet Wolseley since the capture of Ramses.—Arabi's force at Kafr-ed-Dowar is still very active, entrenching and reconnoitring.—The Arabs at Ghemile have been reinforced, and it is believed that they contemplate an advance on Port Said.—Numerous desertions of Arabi's taking place.—Evening—Latest advices from Egypt state that all was quiet in Sir Garnet Wolseley's front yesterday. His cavalry have occupied the Kassassin lock of the freshwatercanal.—The river Nile is below the level of last year.

Constantinople, 27th: The Porte has agreed to proclaim Araby a rebel, and has accepted the Military Convention proposed by England.

London 28th: Morning—General Hamley's force commenced cannonading the position at Kafr-ed-Dauar yesterday. The reply from the enemy was of the feeblest character, and it is believed that the bulk of Araby's forces at that position have been withdrawn. The railway from Ismailia to Ramses has been repaired. The Bengal Cavalry have arrived at Ismailia and been sent to the front. Advices from Ireland state that the agitation amongst the Constabulary is reviving at Limerick and Dublin. Afternoon—A despatch from Sir Garnet Wolseley, dated Sunday, states that the fighting on Thursday and Friday had greater results than he at first supposed. The enemy were utterly routed, and fled in the direction of Zagazig, abandoning their arms, stores, and camp.

29th: Morning—Latest advices from Egypt state that Kafr-ed-Dowar has again been reinforced. The enemy, including a force of Bedouin Arabs who have crossed from Tripoli and joined their ranks, are increasing, and are now entrenching their positions at Mex and Aboukir.—Sir Garnet Wolseley's force at present consists of 11,000 men, 2,800 horses, and 27 guns.—The Indian Contingent continues to arrive rapidly at Ismailia, and the men are being marched to the front at once.—The British troops are suffering from the intense heat, and numerous cases of sunstroke have occurred among them.—Arabi's factotum, Ali Fehmy, has been taken a prisoner and reports that great distress and insubordination exists in the Egyptian Army.—A new Egyptian Ministry has been formed under the presidency of Cherif Pasha, who has been appointed Minister of Foreign Affairs, with Riaz Pasha as Minister of the Interior.—Afternoon—Advices have been received from Egypt, stating that the enemy made an attack last night on the British position at Kassassin, which was repulsed. The enemy lost heavily in men, and eleven of their guns were captured. The British loss was 120 men.—Midnight—A despatch from Sir Garnet Wolseley states that the enemy's force at Kassassin consists of a large body of Arabs, eight battalions of infantry, and twelve guns, and the British force of three battalions of infantry, a detachment of cavalry, and five guns. The despatch adds that we attacked the enemy's front yesterday. Our cavalry charged them in flank, sabring numbers. Arabi Pasha, who was present during the action, eventually withdrew with his guns, but abandoned his ammunition. The British loss was 7 killed and 61 wounded.

Athens, 29th: The Turks attacked the Greeks at Degavi on Sunday last. Fighting still continues One thousand Greek troops have been despatched to the frontier.

Constantinople, 29th: The Turks state that in the outbreak at Degavi the Greeks were the aggressors, having attempted to seize debateable territary in Thessaly.

London, 30th: Morning—Later particulars received from Egypt state that the enemy maintained their attack on the British positon at Kassassin from day-break until nightfall, when they were utterly routed by a brilliant charge from our cavalry The railway is now in working order, and the whole of Sir Garnet Wolseley's force is being moved to the front. H. R. H. Prince Leopold is very ill from an attack of hæmorrhage. Advices from Ireland state that the Irish Constabulary have been appeared. and that the agitation among them for increase of pay is subsiding. Latest bulletins respecting the condition of the Archbishop of Canterbury state that he is progressing favourably.—General Sir E Hamley and General Sir A. Alison, with a brigade of Highlanders, have embarked at Alexandria for Ismailia.

PASSENGERS SAILED.

Per P and O Str *Mirzapore*, 29:

For London—Mr and Mrs L P Goodwyn and child, Mr W Price and 2 Misses Price, Mr R Kerr, Mr and Mrs Jackson and 3 children, Mr R Cowper, Dr McCausland, Mr J Smith, Mr C Hepburn, Miss Hepburn, Mrs Mason and child, Mr W H Payne, Lieut Bethell, Mrs Whitehead, Lieut S W Schneider, Capt H P Young, Mr W Godsby, wife, and 2 infants, Mr W Powell, and Mr H Holden.

For Brindisi—Mr F H Pellew, Mr and Mrs W Pigott, Hon Justice Straight, Mr R Porch, Mr R Udny, Mr K N Bahadoorjee, Mr and Mrs Stevens, Rev E Bickersteth, Dr Maconachie, Major Algernon Currie, Major C A Dodd, Mr W N Toulmin, Mr S H James, and Mr C Tambaci.

For Venice—Rev S and Mrs Morley, and Aug Heimann.

For Suez—Capt Braithwaite, Col G B Wolseley, and Mr R Norris.

Per Str *China*, September 1.

For Genoa—Mr F Bozzoni, Mr and Mrs Dodd, Col and Mrs Van Heythuysen, and two Misses, Mr and Mrs Szluper and one child, two gentlemen. and two ladies, Rev J Alli, Mr John Harily, Mr C Capelle, Mr G B Spring, Mr Joseph Limberger, Mr C F Bottger, Mr F Kobler.

For Port Said—Mrs A Rosa, Mr Murad, and Mr J Sepre,

For Aden—Mr and Mrs Darashaw and one child, and Mr Cohen.

PASSENGERS ARRIVED.

Per P. & O. Str *Cathay*, 30:

From London—Mr Nicholetts, Mr Man, Major and Mrs Tilling and 2 infants, Mr Whiting, Mrs Baber, and Colonel Langtry.

From Brindisi—Mr W B Mulock, Mr H F Donaldson, Mr H W Drew, Mr A Keyser, Major F W Chatterton, Major Genl F G Kempster, Col B Hughes Williams, Captain Macpherson, Mrs Macpherson, Mr Carivois, and Mr A Sullivan.

From Venice—Mr H Roberts.

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Subscriptions received from 26th August to 2nd September 1882.

Young Men's Christian Association Sholapoor, 31st December 1882, Rs. 3-13; W. Wells, 1st June 1883, Rs. 8-0; Apothecary R. Angel, 31st August 1882, Rs. 3-0; Rev. W. Martin, 25th November 1882, Rs. 6-13; J. B. Keith, 19th August 1882, Rs. 1-13; Rev. James Lyon, 19th February 1883, Rs. 7-10.

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DOWN.		UP.	
	P.M.		A.M.
Itarsi.....Dep.	3-45	Hoshangabad Dep.	11-0
Hoshangabad Arl.	4-35	Itarsi... ...Arl.	11-50

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General Traffic Manager.
Bombay, the Thirtieth of August 1882.

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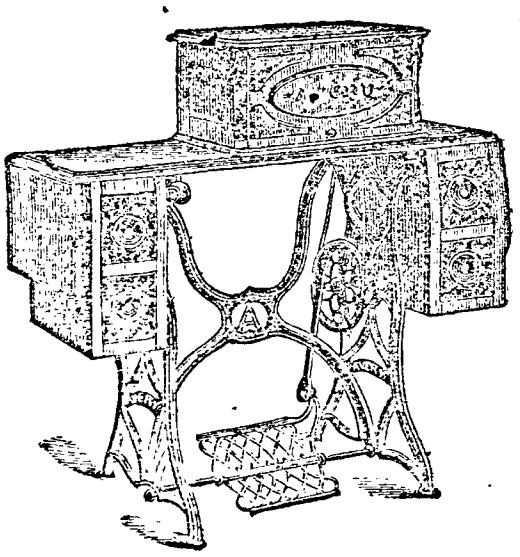

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